CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Rammohun Roy's Second Appeal.

DOUBLE NATURE OF CHRIST.

The following judicious and conclusive remarks respecting the orthodox notion of the two natures of Christ, are from Rammohun Roy's Second Appeal, p. 108, &c.

Before concluding, I beg to revert to one or two arguments respecting the nature of Jesus Christ, which have been already partly touched upon. It is maintained that his nature was double, being divine as Son of God, and human as Son of man—that in the former capacity he performed miracles and exercised authority over the wind and the sea, and as man was subject to and experienced human feelings, joy and sorrow, pleasure and pain. Is it possible to consider a being in the human shape, acting daily in a manner required by the nature of the human race, as the invisible God, above mortality and all the feelings of mortal beings, from a mere figurative application of the terms "Son of God" or "God" to him, and from the circumstance of his performing wonderful works contrary to the usual course of nature? If so, what can prevent one from esteeming Moses and others, as possessed of both divine and human nature, since Moses likewise is called God distinctly, (*Exodus* vii. 1, "I have made thee a God to Pharaoh,") and he is called man, (wherewith Moses, the man of God, blessed Israel," *Deut.* xxxiii. 1.); and consequently it may be alleged, that in his divine capacity Moses performed miracles, and commanded the heavens and the earth, ("Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth;" *Deut.* xxxii. 1. "For it (the word of Moses) is not a vain thing for you, because *it is your life*," 47,) and that in his human capacity he suffered death and other miseries. Neither Jesus nor Moses ever declared, "I say so, and perform this as God; and I say so, and perform that as man." If we give so great a latitude to the modes of reasoning employed to justify the idea of one being possessed of two sorts of consciousness, as God and man; two sorts of minds, divine and human; and two sets of souls, eternal and perishable; then we shall not only be at a loss to know what is rational and what is absurd, but shall find our senses and experience of little or no use to us. The mode of interpreting the scriptures which is universally adopted, is this, that when two terms seemingly contradictory are applied to one person, then that which is most consistent with reason and with the context should be taken in a literal, and the other in a figurative sense. Thus God is declared to be immaterial, and yet to have hands, eyes, &c. The latter expressions taken literally being inconsistent with reason, and with other passages of the scriptures, are understood as metaphorically implying his power and knowledge, while the former is interpreted in its strict and literal sense: in like manner the term "Lord God," &c. applied to any other than the Supreme Being, must be figuratively understood. Were any one, in defiance of this general mode of interpretation, to insist that the term "God," applied to Jesus should be taken in its literal sense, and that consequently Jesus should be actually considered God in the human shape, he would not only acknowledge the same intimate connection of matter with God, that exists between matter and the human soul, but also would necessarily justify the application of such phrases as "Mother of God" to the virgin Mary, and "Brother of God" to James and others, which are highly derogatory to the character of the supreme author of the universe; and it is the use of phrases similar to these which has rendered the religion of the Hindoos so grossly absurd and contemptible. To admit that all things, whether possible or impossible to our understanding, are possible for God, is certainly favourable to the idea of a mixed nature of God and man; but at the same time would be highly detrimental both to religion and society: for all sorts of positions and tales, however impossible they may be, might in that case be advanced and supported on the same plea.

After noticing some of the modes of illustration that trinitarians adopt in support of the unity of the Godhead, in consistency with the distinction of three persons, Rammohun Roy concludes with the following remarks.

Another argument which has great weight with this sect [Trinitarians] is, that unless Jesus is God and man, he cannot be considered as qualified to perform the office of mediator between God and man; because it is only by this compound character that he intercedes for guilty creatures with their offended God.—This mode of reasoning is most evidently opposed to common sense, as well as to the scriptures; though their zeal in support of the Trinity has not permitted them to see it. I say, opposed to common sense; because we observe, that when any one feels angry with and inclined to punish one of a herd of cattle which may have trespassed on his grounds, or when a rider wishes to chastise his horse on account of its viciousness, it is his friend or neighbour generally who intercedes in its behalf, and is successful in procuring mercy to the offending animal, in his simple nature, without assuming in addition that of the creature in whose behalf he intercedes—I say, opposed to scripture; because we find in the sacred writings, that Abraham, Moses, and other Prophets stood mediators and interceded succesfully in behalf of an offending people with their offended God; but none of them possessed the double nature of God & man.—*Numb.* xi. 1, 2, "When the people complained it displeased the Lord; and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched,"—xiv. 19, 20, Moses prayed to the Lord, "Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned them according to thy word."—xxi. 7, "Therefore the people came to Moses, and said, we have sinned, for we have spoken against the Lord, and against thee: pray unto the Lord that he take away the serpents from us: and Moses prayed for the people." xxxii. 30. "And it came to pass on the morrow, that Moses said unto the people, ye have sinned a great sin, and now I will go up unto the Lord, peradventure I shall make an atonement for your sins."—*Gen.* xviii. 32, "And he (Abraham) said, O let not the Lord be angry, and I will speak yet but this once—Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." I find several others performing the office of mediator and intercessor in common with Jesus, as I noticed before; and indeed this seems to have been an office common to all Prophets: but none of them is supposed to have been clothed with Godhead and manhood in union.—*Jeremiah* xxvii. 18, "But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, &c." *Deuteronomy* v. 5, "I (Moses) stood between the Lord and you at that time, to show you the word of the Lord." I regret very much that a sect generally so enlightened should on the one hand have supposed the divine and human natures to be so diametrically opposed to each other, that it is morally impossible for God even to accept intercession from a mere human being in behalf of the human race, and on the other hand should have advanced that the Deity joined to his own nature that of man, and was made flesh, possessing all the members and exercising all the functions of man—propositions which are morally inconsistent with each other.

To avoid the supposed dishonour attached to the appointment of a mediator less than divine, the Deity is declared by them to have assumed the human shape, and to have subjected himself to the feelings and inclinations natural to the human species; which is not only inconsistent with the immutable nature of God, but highly derogatory to the honour and glory which we are taught to ascribe to him.

Other arguments of the same nature are frequently advanced, but they are all together much fewer in number and far less convincing than those which are commonly brought forward by Hindoos to support their polytheism. Since, then, in evincing the truth and excellence of the precepts of Jesus, there is no need of the aid of metaphysical arguments, and since as a last resource they do not depend for their support on the ground of mystery, the Compiler has in the discharge of his duty towards his countrymen properly introduced them as a Guide to Peace and Happiness.

DOMESTIC MISSIONS.

The following remarks on the much neglected subject of domestic missions are from the last number of the Christian Disciple.

I have been strongly interested in the perusal of a sermon by the Rev. Joseph Tuckerman, delivered at the annual meeting of the society for propagating the gospel among the Indians and others in North America. It contains some views on the importance of effort in the cause of domestic missions, which deserve to be generally made known and attentively considered, and which I am persuaded will be acceptable to the readers of the Christian Disciple.

The subject is introduced with an inquiry into the causes which operate against the success of the preaching of the gospel to heathen nations. The great impediment is stated, in the words of Abbe Dubois, to be the unchristian character of most of those christians who visit pagan countries. 'The conduct of those, who, though born in christian countries, are now spread all over India, is often so unworthy of their faith as to increase the prejudice and dislike which the natives entertain for every foreign religion, and, above all others, for christianity.' And this great difficulty, this great obstruction to the advancement of our religion, meets us in every direction in which we would extend its knowledge and its power,'

How is this impediment to be removed? The preacher answers, by extending the influence of our religion in countries already christian, and providing that our brethren who carry the christian name with them to unbelieving lands shall no longer exhibit such false specimens of the christian character. In order to effect these desirable ends, he insists, among other means, on the importance of patronage to domestic missionary societies. It is this passage to which I have particularly referred.

Here the writer introduces a few very striking paragraphs from the discourse. We have at present room only for the following:

"It is necessary to state the fact, that there are parts of our country in almost equal moral darkness, as are many parts of the pagan world to which we are sending missionaries? The Sabbath, in these places, is scarcely distinguished even as a day of rest from ordinary labour; public worship is almost unknown; and children are growing up without any of the knowledge, or the discipline of a school; and consequently, without ability to read the bible, even if it should be given to them. Is it not then our duty first to provide for our own; and then as we are able, for others? Is moral desolation, that is near to us, a smaller evil in our sight, than that which is distant? have *they* a smaller claim upon our charity, and upon our exertions to bring them into the christian church, who, in our very neighbourhood, have no other knowledge of Christ but of his name, than have the inhabitants of Africa and of the Indies? Let it not be replied that zeal for foreign missions does not diminish our interest in the cause of elevating the religious and moral character of christendom; that it does not divert from this course any of the streams of charity, nor appropriate labours that are wanted for moral culture at home. I am not pleading against zeal for the conversion of the heathen. No. Would to God that they were all persuaded to be followers of his Son! But let an appeal be patiently heard, for sympathy in the condition of those of our countrymen, who would be taught, but have not the means of obtaining teachers; who ask for our assistance in establishing among them the institutions of the gospel, and schools for the education of their children; and whose loud and reiterated calls are scarcely regarded. Here is a broad field for the toil of christian duty, in which a succession of divinely commissioned apostles would find full employment. And great would be the change produced in the character of society among us, were the dark places to be enlightened by our religion; were these barren places to be broken up, and sowed with the seed of the word of God. Thus might something and perhaps much be done, to efface the stigma that is affixed, in the view of heathens, upon the christian character. And who, that is solicitous for the universal diffusion of our religion can overlook, or lightly esteem, the paramount claims of associations for the accomplishment of these objects upon his warmest regard, his most enlarged bounty, and his earnest efforts for their extension and their success?"

The writer in the Christian Disciple then proceeds,

It is not my intention to enlarge upon this topic, but simply to present it to the serious consideration of all who feel for the interests of religion. There is an apathy most truly astonishing on this subject, from which it is exceedingly desirable that the christian public should be roused. There is perhaps no public object of an importance by any means equal, which is so coldly advocated and so poorly patronized. There are those who devote to it their thoughts and exertions, but they are miserably encouraged and aided by the community. This is easily seen by looking at any statement of the contributions which are made for various purposes of religious benevolence. I do not possess the means of making a detailed statement on this point, nor is it necessary. The few items I can produce will sufficiently prove, that there is a less general desire to promote the spread of the gospel among the destitute of our own land, than to accomplish either of the other designs of christian charity.

DOMESTIC PURPOSES.

Receipts of the Massachusetts *Domestic Missionary Society* from Feb. 1, to May 10, $112,45: making about $450 a year.

The annual contributions to the *Evangelical Missionary Society of Massachusetts*, average not more than $500.

In the month of April, the *Connecticut Education Society* received $92=about 1,100 a year.

The *American Education Society*, $953=about 11,500 a year.

The contributions to the *Society for propagating the Gospel among the Indians*, &c. for 1821, were $257. The permanent fund, $23,536.

FOREIGN PURPOSES.

During April the *United Foreign Missionary Society*, (*Conn.*) received $818,98.=about $9,800

During the last year the receipts of the *Massachusetts Missionary Society*, were $1656.

From April 18, to May 14, the *American Board for Foreign Missions* received $3,322, 53, beides about $500 in boxes of clothing. Contributions to this Board amount to not far from $60,000 annually.*

What a poor place is found for home missions amidst allthis splendid and bountiful expense! Is it not melancholy that christian compassion has so little thought for those who are suffering in spiritual want in our growing land, and makes no more effort to keep off from our new settlements and old settlements and old parishes the shadows of irreligion and heathenism! When we think of the contrasts of zeal and money exhibited in the preceeding statements, is not every one reminded of our Lord's caution—*These ought ye to have done, but not to leave the others undone.* is there not a criminal sleepiness in this matter? Especially, let me ask, is there not an imperious call upon those, who doubt the duty and deny the expediency of attempting the conversion of the distant heathen world, and who withold their aid from that work on the plea that there is much to be done at home—to apply themselves earnestly to these domestic exertions? Is not indifference and neglect in them duobly inexcusable and shameful? Are they not bound to quicken their zeal and increase their efforts, lest they be convicted of a gross and disgraceful inconsistency?

My only object at present is to throw out a few hints on a subject of great and pressing interest, to whose claims we are too insensible. I hope that others will be found to pursue it, and urge it with all the force and eloquence which it deserves.

We feel very sensibly the weight of the foregoing remarks, and hope they may prove the means of turning the attention of the public to this subject, and exciting that general interest in the success of our domestic missionary societies, which their merits justly claim. It seems to us that an important reason why these societies are not more patronized is because they are not known. The "Society for promoting christian knowledge," and the Evangelical missionary society," are certainly established on principles to which no enlightened and liberal mind can object, and we are persuaded that could their true character and objects be once generally understood they would soon receive a very efficient and encouraging patronage. As a means of exciting a greater interest in these societies, particularly in the city, we would suggest, (though we do it with much deference to the better judgment of the more experienced) we would suggest the propriety of having the public anniversary meetings of the society in the *evening*, whenever they are holden in Boston. They have generally been holden at a time of day when most people are not sufficiently at leisure to attend. The meetings have therefore always been poorly attended; and thus one of the best means of exciting in the minds of our citizens an interest in these valuable and useful societies is lost. We hope and trust that a community so distinguished as ours for its enlightened benevolence will not long be negligent of the important purposes embraced by these institutions.

From the Christian Disciple, Vol. II, No. 1, Old Series.

CHIEF JUSTICE PARSONS.

The following account of the religious character of Chief Justice Parsons, is with much pleasure inserted in our columns, at the suggestion of our correspondent.

MR. EDITOR,

By inserting in your useful paper, the religious character of the late Chief Justice Parsons, extracted from a sermon by Rev. S. C. Thacher, and published in the 2d vol. of the Christian Disciple, you will doubtless serve the christian cause and gratify your readers.

Would it not be proper and useful in some remark, or in a N. B. to inform your readers that he was a decided unitarian, and that he rejected the peculiar dogmas of Calvin.

Yours, A. B.

The following is an extract from the sermon preached at the New South Church in Boston, on the occasion of the death of Chief Justice Parsons. The testimony of such a man as this, to the truth of christianity, ought to be generally known, as it cannot but command attention. It may be necessary to premise, that the former part of the discourse had been occupied with an exhibition of the adequacy and adaptation of the gospel, 1. To the speculative wants of man. 2. To his wants as an active being; and 3. To his sorrows as a being placed in a state of trial and suffering.

4. "The fourth point which we proposed to consider was the adequacy of the christian religion to support man in the prospect of death. I wish to illustrate this by an appeal to fact. I shall bring before you the example of that great and venerable man, whose recent loss our country is called to lament. The character of such a man is the property of the public; and though I am but little conversant with the language of pulpit panegyric, I feel you have a right to have it exhibited to you. I am not however about to speak of the qualities which constituted his intellectual greatness; of the astonishing extent and variety of his knowledge; of his intuitive sagacity; of his all but miraculous memory; of the purity and loftiness of the great maxims which governed his life; of his disinterestedness; of his fidelity to his principles in all the various relations which he sustained, as a man, a citizen, a counsellor, a statesman, a judge; or in those kind and amiable affections, which endeared him most where a man is best known, in the bosom of his family, and the circle of his most intimate friends. These qualities will hereafter be spoken of, by one the most worthy to speak of them as they deserve.* I mean only to speak of what has fallen peculiarly within my own knowledge—of his religious principles, and the support which they gave him in the hour of death.

* In connexion with this it is to be remembered that 12,000 copies of the Missionary Herald are distributed. We do not know how many are subscribed and paid for; but supposing it to be two thirds of the whole number, we here have 12,000 dollars expended for foreign missions to be added to the above amount.

* A discourse was delivered on the afternoon of the same day by Rev. President Kirkland.

"Chief Justice Parsons added one more to the long list of the greatest and most revered names which live on record, who have esteemed the privilege of their nature to sit at the feet of Jesus, and be numbered among his disciples. 'I examined'—he was accustomed to say to his friends—'the proofs and weighed the objections to christianity many years ago, with the accuracy of a lawyer; and the result was so entire a conviction of its truth, that I have only to regret that my belief has not more completely influenced my conduct.' Now we are to recollect that this was the testimony of a perfectly disinterested witness; not of a priest who may be suspected of professional bias—That it was the testimony of a lawyer, all whose life had been passed in sifting evidence, balancing arguments, unravelling sophistry, and detecting imposture—That it was testimony not only given freely to his friends in private; but declared voluntarily and openly to the world, by a public profession in this church.* We are to remark too, that his was a discriminating and rational belief. It was not tinged with the deep and melancholy enthusiasm of Pascal or darkened by the superstition of Johnson. It was founded on a calm and free examination of all the parts of the christian system, as well as the general evidence of the whole. It was the religion of Grotius, and Newton, and Locke, kindred excellences! whose names take no dishonour from the one which I have now presumed to associate with theirs. Nor was the religion of Christ a subject to which he was contented to give only a slight and superficial examination. He delighted to bring all the powers of his mighty mind to assist him in sounding it to its depths. He was a proficient even in the technics of theology; and was a biblical critic of that eminence that he could always interest, and often astonish, by the accuracy and originality of his views, those whose profession makes these studies the occupation of their lives. His belief was not merely a speculative assent to the truth and doctrines of the gospel. It produced in him a sentiment of habitual and practical piety, which accompanied him to the last moment of rational life. Its strength and its power to support him were most seen, when he needed it most. He possessed a temperament so peculiarly and delicately organized, that a slight shock was often sufficient to discompose it; and it might have been feared that the approach of dissolution would have filled him with agitation and alarm. But by the blessing of God his faith sustained him without fainting in the hour of trial; and he was enabled to make all his preparations for death with more calmness than he could for several years before summon for the arrangements of an ordinary journey. I found him in his last hours uniformly tranquil and collected, stedfast in his faith and hope, though without any ostentation of triumphant confidence; not affecting indifference to a life so dear to his family, but convinced of the better wisdom, and rejoicing in the benignant providence of God; humbly trusting—not in a life exempt from infirmities as constituting a claim on the divine justice—but in the pardoning mercy of God, declared by his Son to penitent man. His constant prayer, which I believe he did not fail in a single instance to desire me to put up for him, was, that whether living or dying, he might be submissive and resigned; and—except some affectionate recognitions of his family—the last coherent words, which this good and venerable man uttered, were a request to me to repeat this petition for him.

"My friends, such a scene as this speaks volumes on the adequacy of the gospel to support us in the hour of death. I will not weaken its impression by dwelling on it. But I have one word to say on the testimony of such a man as this, at such an hour, to the truth of the gospel. The belief of the evidences of christianity, as regards an ability to answer all the minor objections which perverted ingenuity may easily bring to them, must necessarily, with a great part of mankind, be a business of authority. I would ask then those, who have entertained doubts on this subject, to come with me to the dying chamber of this great man. Consider that there never was a human being more capable of forming a correct opinion on such a subject than he who lies before you; that he has given to it the fullest and most deliberate examination; that he is aware that he is about to enter the presence of a God, who must view hypocrisy with abhorrence; and that it is impossible that he can have any wish or motive to deceive you. You would not hesitate to trust to the decision of his wisdom and integrity from the bench of justice, your lives, your fortunes, your best earthly hopes. Why should not your respect extend to his judgment, formed while his faculties possessed all their vigor, and now pronounced from the bed of death, on a subject in which you and he are both equally and eternally interested? Hear then this man, to whom all science is familiar; this profound sage; this master of human reason; hear him declare with all the solemnity which the thought of death can impart to his declaration: '*I could as soon doubt of the existence of God himself, as of the truth of the christian religion.*'† Hear these words my friends, and then turn and listen to the accents in which infidelity lifts her puny voice, and pronounces that to be little, which such a mind as this felt to be great; and as you listen weep for the infatuation with which youth and vanity can be blinded; What lofty heights of wisdom and of science ought he to have reached, who is entitled to look down with contempt on the faith and hope of such a man as this? What weight of years, what character for consistency and judgment, what habits of patient investigation ought he to possess, who ventures to pronounce such a man as this ignorant of his premises, and mistaken in his conclusions! What more than human sagacity, what angelic knowledge ought he be able to command, who dares to declare that to be a delusion and absurdity, which this sublime Intelligence confessed to be "the wisdom of God, and the power of God to salvation!"

* Judge Parsons was a communicant at the New South Church.

† These were his words to me two days before his death.

CHRISTIAN REGISTER.

FRIDAY EVENING, AUGUST 23, 1822.

Strictures on Extracts from Dr. Miller's Letters.

In relation to the probable increase of Unitarianism Dr. Miller says that he is inclined to believe that there will be, for a time, considerable addition to the ranks of Unitarian societies, but these additions will be drawn, not from the sober, thinking, and exemplary members of orthodox congregations, but from the ranks of infidelity. Let us consider this passage a moment Its ostensible meaning is this—that Unitarianism is so bad that no examplary, serious and good man can embrace it,—but that it so accords with the feelings of thoughtless, wicked, infidel men, that they hasten to take refuge under it. This is the impression that is naturally made by this passage on the minds of those who are ignorant of our principles. Now upon those who know the leading Unitarians of our country, such representations can make no impression, except it be to excite disgust at so reprehensible an attempt to fix a false stigma on the character of Unitarianism. But to those who know not *us* or *our principles*, except through the distorted and false accounts of such as hate us, and are determined, by whatever means, to depress and destroy every thing that does not tally with their narrow views of the divine character and government,—to those, such representations will prove injurious, for they tend, so far as they are confided in, to shut up the mind against inquiry, and to excite the most unchristian feelings towards all who have embraced, or are labouring for the dissemination of these principles.

It is in relation to the latter class of readers only, that we think it necessary to make any remarks on paragraphs that have sprung from a mind apparently so little acquainted witth the enlarged and philanthropic sentiments and temper of christianity.

But what did Dr. Miller mean by the statement that though Unitarianism would increase, it would have no accessions from the "sober &c. of orthodox congregations?" Did he mean that no good men could embrace these principles? We hope not, for we wish to have a better opinion of his honesty than to suppose he would say this, in view of what he knows, and cannot but know, of the exalted moral worth of the most prominent Unitarians both in the south and in the north. But if, in contradiction of what he has abundant means of knowing to be true, he does mean to intimate this, then it is our duty to say to him and to all who read him, that his representations are not founded in truth, and are unworthy of any fair and honest mind.

But if by the "sober and exemplary of orthodox congregations," Dr. M. means those whose minds are fast closed up against every thing like a fair and free investigation of religious truth, and who have yielded themselves up to the implicit guidance of orthodox leaders, then we think all must readily unite with Dr. Miller (how much to his or their honour let the candid judge,) in the opinion that Unitarianism will have but few accessions from such sources. How is it to be expected that men who have thus sold their christian liberty,—who will not read and who dare not think,—how is it to be expected that such should ever learn or acknowledge their errors. From such men then Unitarianism has nothing to expect. But from the truly "sober and exemplary," from the serious and unbiassed lovers of truth in every part of the world, it has much to expect, and we are sorry to find that Dr. Miller has such false views of the true character and tendency of our principles, as to think it necessary to take the violent and very unjustifiable measures he has, to retard their progress. And especially that he should have had no more regard to his own reputation, and to the opinion of the enlightened and judicious part of the community respecting him, than to intimate that the accessions to the ranks of Unitarianism were and would continue to be chiefly from amongst the licentious and profane. We attempt no refutation of such representations, for in this part of the country their falsehood is too manifest to need refutation. and in most parts of the country it is becoming more and more apparent, as Unitarians become known, that these are only *orthodox* expedients to support a sinking cause. We have however to regret that in many parts of the country where Unitarians are not personally known, these representations produce all their intended effect, in preventing inquiry into the true character of our principles, and in embittering and inflaming the public mind against them as though they contained the very essence of every thing odious and destructive. To this evil we must patiently submit as the trial of our integrity and constancy, till Providence shall see fit to restrain that wrath of man in which it originates. The time surely cannot be distant when the high character of Unitarians for virtue and piety, will oblige their opposers to acknowledge not merely the unkindness but the immorality of their conduct towardsthem, and convince those who have been misled by their representations, that it is not only perfectly safe, but their duty, and their interest, to open their minds to a fair and full examination of the arguments by which their principles are supported.

For the Christian Register.

DOCT. EMMONS' SERMONS.

Having seen much written, and heard much said in favour of DOCT. EMMONS' SERMONS, I must confess I felt no small disposition to avail myself of an opportunity to read them. This disposition was increased from the known talents and character of the author. By the politeness of a friend I have lately had an opportunity of perusing them. But how great was my disappointment upon finding in the first sermons which I read, what appear to *me* to be such undeniable inconsistencies and contradictions, as are peculiarly calculated to lead the mind of a serious enquirer to doubt the truth of christianity.

In order however that others may better judge of the correctness of the opinion here expressed, I will quote a few passages illustrative of the AUTHOR'S sentiments.

In sermon 3d the author asserts in his title, and labours to prove. that "*Men have a natural, but not a moral power to prevent what* GOD *has decreed.*" His text is Acts 27, 31. "Except these abide in the ship, ye cannot be saved." On page 50 he says "These words in their connexion, plainly convey this general idea, that whatever GOD decrees *shall take place*, by the instrumentality of men, *they have power to prevent.*" To make this evident he says "1st That God does decree that some things shall take place, by the instrumentality of men." "2nd That such things *shall certainly take place*," and yet "3d That men have a natural *power to prevent their taking place.*

Under the 1st head he observes "We know, that He determined to preserve Noah and his family in the general deluge; and he employed not only their agency, but the agency of many others to effect his purpose." After mentioning a number of other scripture instances, he remarks,—"These instances, and many more which the sacred writers have recorded, clearly prove, that God *does decree* to bring about the *common events* of Providence, by the *instrumentality of men.*" (See p. 51.) He proceeds 2dly to show "That *whatever* God has decreed to bring to pass *through the instrumentality of men*, shall certainly take place", and observes "There *is no room to doubt*, whether that will take place which *God has determined to bring to pass* by his own hand."

"If God has decreed to bring about some events by human agency "it *is absolutely certain*, that such agency *will be exerted*, and such events *will exist*: For, the divine decree always fixes the *certainty* of whatever is decreed, by establishing an *infallible connexion* between the *means* and the *end*,

Pp. 52, 53. "Men have often attempted to frustrate the divine decrees, but have never succeeded. Joseph's brethren endeavoured to defeat the divine purposes but all their efforts served to bring them to pass. Pharaoh attempted to defeat the divine designs, but was made the active instrument of carrying them into execution." "No instance *can be found* of men's *frustrating* the decrees of God. Indeed he *challenges* them *to do* this if they *can*. "The Lord of hosts hath sworn, saying *surely* as I have thought so *shall it come to pass*, and as I have *purposed* so *shall it stand.*" "Ye shall know whose words shall stand *mine* or *yours.*" "It is absolutely certain that whatever God has decreed shall take place whether *with* or *without* human agency,—*shall infallibly come to passs*, because in all cases, his decree has established an insuperable connexion between the means and the end. If *men* are the *means* decreed, they *shall as certainly* as any *other* means decreed, contribute to the *end*, and eventually *bring it to pass.*"

3d. "Those events which God has decreed to bring about by the instrumentality of men, *they have natural power to prevent.* Though God had *decreed* and *predicted*, that Paul *should* stand before Cæsar, and that all who sailed with him *should arrive safe to land*, yet *these very men* had natural *power* to *prevent the fulfilment* of the divine decree and prediction. *If* the centurion and soldiers had suffered the sailors to leave the ship which they had natural power to do, it would have proved the destruction of the whole company. Or *if* the soldiers had killed all the prisoners as they proposed, and as they *might have done* Paul would *not* have stood before Cæsar as *God had decreed.*" Thus he goes on, by a number of instances to prove, what he says *never can be*, that had the decree for the *means* been frustrated, then the decree of *result* would also be prevented.

In his improvement pp. 56, 57 he explains to us what he means by "men's having a *natural* but not a *moral* power to prevent what GOD has decreed." By having a natural power he intends that men have sensible *strength of body*; by moral he means the *will.* "By being able" says he "is meant a *natural power to act*, and by being willing, a *moral* power to act. Whatever GOD *determines men shall do*, he *gives* them both a natural and moral power to do, and they are under a moral *necessity* of doing it." Of course, all that is necessary to qualify a man for fulfilling the purposes of God, or of preventing them from taking place, is both a *natural power to perform* and the *will to do.* And yet for this will they are indebted to GOD, for says he, p. 57, "It is by *operating upon their hearts* that he *makes* them voluntary instruments of fulfilling those purposes of his which they they have natural power to *counteract and defeat.*"

I am here led to enquire if the "*natural power*" is of any service without the *moral power to direct it?* And whence comes the will? If men are *willing*, they are able to effect the decrees of God. Now if they are willing, are they not also able to frustrate his designs? Certainly, for he tells us further p. 57, "If they were *willing*, as well as *able* to defeat his purposes, *they certainly would defeat them.* Was there ever an instance known, of a man's being both *able* and *willing* to do an action and *neglecting* to do it? Or can we even conceive of a man's being both *able* and *willing* to do an action, and yet *neglecting* to do it? It is just as *impossible* to conceive of *such a case of neglect* as to conceive of an effect without a cause."

It follows of course, that if men were both willing and able, the decrees of GOD would be frustrated. "But was there ever an instance known of man's being both able and willing" to frustrate the decrees of GOD? If there ever has been or ever can be, the decrees of God must have been or will be prevented. But as the author tells us they *cannot* be frustrated, it is evident that the only reason is that though they have the *natural* power yet they never had the *will* to do it.

But how does this agree with what the author has before observed. He tells us that all which is wanting in men is the *will* to frustrate the decrees of God; and as they were never prevented, there never was the person who willed to frustrate them. And yet he tells us of three men who were *willing* and *endeavoured to* frustrate the decrees of GOD but were not "able." "Men (says he p. 52) *have often endeavoured to frustrate the divine decrees but have never succeeded.* Joseph's brethren *endeavoured* to defeat the divine purposes but all their efforts served to bring them to pass. Pharaoh *attempted* to defeat the divine *designs*, but was made the active instruments of carrying them into execution. Did not Joseph's brethren have the "*will*" and had they not "*the natural power to prevent what God decreed?*" And *was there ever an instance known* of man's being both *able* and *willing* to do an action and *neglecting* to do it?" Did Joseph's brethren defeat the purposes of God' They certainly were *willing* and possessed the "*natural power*" to do it. And again p. 52, "*No instance can be found of men's frustrating the decrees of God. Indeed he challenges them to do this if they* CAN." Why did not Pharaoh and other's frustrate God's designs? because says our author again, "We cannot conceive of a man's being both *able* and *willing to do* an action and yet *neglecting* to do it. Is is *just as impossible* to conceive *such a case of neglect*, as to conceive of an *effect without a cause*!" In p. 57. It necessarily follows then that, what Dr. EMMONS says of Joseph's brethren, Pharaoh, Ahab, and Judas being *willing* and "*attempting* to frustrate the divine decrees," was false. They never were disposed to prevent them; had they been it would be "just as impossible to conceive of their neglect as to conceive of an effect without a cause."

Mr. Editor, I cannot, I confess, understand such logic. If I die without a knowledge of the truth (if the above is true) it will be because my powers are altogether inadequate to digest such profound reasoning. If it is God's decree that I shall never know the truth, I cannot tell by the above arguments whether I shall know it or not. I know I am willing to embrace the truth and *Dr. Emmons* says I am *able.* I *would* frustrate *such* a decree if I *could*, and our author tells me I *could* if I *would.*

One remark more and I close. If "It is *absolutely certain* that whatever GOD has decreed shall take place whether with or without human agency; *shall infallibly* come to pass; because in *all cases* his decree has established an inseparable connexion between the means and the end," I would enquire whether it is "*infallibly*" certain that God has elected a certain number for salvation and that a definite number shall "infallibly" be saved by the means decreed? See p. 60. "We firmly believe, that *all* those whom GOD has given to CHRIST in the *covenant of redemption, shall certainly* be renewed, sanctified and saved." Is there then any *danger* of their being *lost?* See again, same page, "*Men may be in danger of an evil which it is* CERTAIN *they shall eventually* ESCAPE. Paul was *chosen from eternity* to be a believer and a preacher of the gospel, but while he remained an enemy to Christ *there was danger of his never becoming* either a believer or a preachear."!

If "men have a natural but not a moral power to frustrate the decrees of God" and if the "natural powers" are always subject to the direction of the will or "moral power" and this will or moral power is always produced by the immediate operation of God which we cannot resist but must obey, I am yet to learn what "danger" there is of men's ever exerting the natural power to frustrate the divine decrees, or how "men may be in danger of an evil which it is certain they shall eventually escape."

[To be continued.]

RELIGIOUS INTELLIGENCE.

It is stated in the Palmyra Herald, that Red Jacket and four chiefs of the six nations lately arrived in that Village, and that the principal object of their visit was to intercede with the *Friends*, in whose honesty they seem to place implicit confidence, to use their influence to free them from the Missionaries now on their borders.

SHAWNESE INDIANS.

John Johnson Esq. Indian Agent, gives the following interesting account of the religion of the Shawnese Indians.

The Shawnese believe that religion is a very good thing: keeps them at peace with each other as well as at peace in their own minds; all those who respect religion prosper, and are forever happy; believe that their religion came down from heaven; believe that there are two roads; the virtuous and good after death go to a place of happiness, where they shall want nothing that they can desire; the bad will go to torment and endless misery; that their conduct in this life, will be decisive of their state in the world to come. That there is one great and Supreme God, the maker of all things, the master of life; they call him *We-she Ma-ni-tou*, from We-she, something that is supremely beautiful, excellent or desirable, and Ma-ni-tou, God; have the strongest confidence in their Maker; believe that he constantly governs the world and all things in it; that they could not exist a moment without his power and goodness. They are in the constant practice of praying for favors and assistance, in making sacrifices and oblations to procure divine aid; but have no idea of a general judgment. The pleasure which they anticipate in a future state of existence is more corporeal than mental. Their ideas on this subject are in a great degree conformable to the doctrines broached by the Baron Swedenborg.

The Shawnese believing their religion to be of Divine appointment, and suited to their condition, are opposed to receiving christian instruction.

On reading the first part of the above account, we were much struck with the correct and amiable views which this tribe appear to entertain of the character of God, and could not but think them admirably prepared for the reception of christianity. But much to our disappointment, we found by the closing paragraph that they were opposed to christianity.

Now we cannot but think this opposition must have been owing to the false views of christianity that have been presented, and perhaps to the unamiable and forbidding manner in which it may have been urged upon them. If christianity had been presented to them in its true character, and in all its simplicity and beauty, we have no hesitation in saying that we think it would have been gladly accepted, for it is not a religion opposed to theirs, as here given, but only an enlargement and extension of it. They are firmly established in the belief of the important doctrine of the Divine Unity, and of the benevolent and paternal character of God. Hence they must naturally be averse to the doctrine of the Trinity, and to most of the narrow, exclusive and partial doctrines of Calvinism. But let the simple, mild and rational views of christianity be presented to them as they are practised either by Unitarians or Quakers, and though they would find much that was new and animating, they would find nothing either contradictory to the religion of nature, or revolting to the dictates of their natural good sense.

That the opposition which the Indians generally manifest to christianity is chiefly the fault of the missionaries, seems probable also from the circumstance which is related above, that the Indians have in a another instance applied to the Quakers for protection against the missionaries.

The Inquisition again.—"The Emperor YTURBIDE has re-established the Inquisition of the Friars in *Mexico*; he persecutes liberal and philanthropic men; he will not permit the European Spaniards to return to their native country nor to enter this newly established empire; and he endeavours to prevent the exportation of the great riches appertaining to the Spaniards, who have made their fortunes in that country. The people of *New-Spain* are divided into four parties, to wit: Imperialists, Republicans, Serviles, and Constitutionalist; this division will certainly occasion civil discord and intestine war."

Patriot.

Contributions to the American Bible Society during the month of June, $3,754,60 cts. Issues from the depository 2496 Bibles, and 3049 Testaments. Total, 5545, Value, $2374 55 cts.

Contributions in July, $3167 33 cts.

DOMESTIC SUMMARY.

Capt. Henley, of the U. S. vessel *Hornet*, has for the sum of $10,000 lately given up to the owners a French prize slave brig, loaded with slaves, which he had taken from the pirates.

Query. Was not this vessel forfeited to the captors and to government by being engaged in the slave trade? and had capt. Henley any right to relinquish her, so long as this question remained undetermined by the proper authorities? If she was forfeited, by being engaged in a traffic against the law of nations, then why did he withhold her from the jurisdiction of the court, and assume its prerogative in judging the case? But if she were not forfeited, but remained in justice the rightful property of those to whom she was delivered up, why did he demand $10,000 for delivering her over to the rightful owners? We hope for the honour of our flag, that a further statement of facts will give a different aspect to the transaction, for it at present looks too much as though capt Henley had taken on himself, the authority to sell licences to carry on the slave trade.

P. S. It is intimated in a New-York paper that the reason that capt. Henley did not send in the brig for adjudication was, his apprehensions that it would have occasioned the loss of the lives of many of the slaves, as there was a large number on board. He was a better judge of these circumstances than we can be;—but it seems to us that sufficient precautions could have been used to prevent any extraordinary loss of life, in a voyage between the West Indies and our southern ports. And the difference would certainly have been immense to the poor slaves, between being set at liberty, as they would have been if sent into our ports,—and being given over, as they have been by capt. Henley, to perpetual slavery. We sincerely hope this affair will be better explained. If it should not be, we must still think that there has been, on the part of capt. Henley, a great stretch of authority.

VISITATION OF THE SCHOOLS.

Yesterday was the annual visitation of the schools of this city, by the School Committee, composed of the Mayor and Aldermen, and the Committee chosen in the Wards. We have not received any account of the exercises, but understand they gave perfect satisfaction to the visitors; particularly those of the Latin and Classical Schools, which are spoken of in terms of high approbation. Among the persons invited to this City Commencement, we remarked, were, his Excellency the Governor, the Secretary, Treasurer, and Adjutant-General of the State, the Board of Common Council, the old Board of Selectmen, the President and Professors of Harvard University, the Rev. Clergy—among whom were the Rev. Dr. Rodgers, of Philadelphia, and President Holley, from Kentucky, and the Rev. Mr. Gilman, of S. Carolina; Admiral Coffin, Col. Gibbs, of New-York, Mr. Williams of Baltimore, Mr. Dunlap of Philadelphia, Mr. Sage, and others; the Overseers of the Poor, Firewards, Justices of the Police Court, the Wardens, Clerks, and Inspectors of the Wards, Health Commissioners, Assessors and Assistants, Street Commissioners, the City Treasurer, all the School Masters, and the Pupils who obtained the Franklin Medals. After the exercises the whole dined together in Faneuil Hall, at an excellent table, furnished by Mr. Foster. This literary banquet closed with a number of scientific, neat, and appropriate toasts.—*Gaz. of Aug.* 22.

A man by the name of Parker, was on Tuesday bound over by the police court to appear before the Municipal court, and stand trial on the charge of having beaten and abused one of the watchmen on Monday night, at *West Boston*.

BOYLSTON PRIZE QUESTIONS.

The committee on the Boylston Medical Prize Questions met last week, and awarded the premium of fifty dollars for the best dissertation on Whooping-cough to A. L. Piersen, M. D. of Salem. The other question was on the Medicinal character of Prussic Acid: but there was no dissertation upon it offered. The questions for the next year are:—1. On the functions of the extreme capillary vessels in health and disease.—2. What textures of the body when punctured or lacerated, are most liable to bring on the disease called Tetanus?

The following questions for 1824 are also announced by the committee.

3. On the Diseases resembling Syphilis, and the best means of treating those diseases.

4. How long may the human body remain immersed in water without extinction of life? And at what period after immersion, would it be useless to employ restorative means?

Dissertations on these questions are to be transmitted to D. Townsend, M. D. of Boston on or before the first Wednesday of April in each year.

RARE MUNIFICENCE.

President ADAMS has recently given an immediate possession to his native town, Quincy, nearly two hundred acres of land, containing in a part of it an inexhaustible quarry of stone for building houses, the whole proceeds to be appropriated to religious and literary purposes from generation to generation. He has also given to the town his whole library consisting of highly valuable books, in various languages. This has already come into possesion of the town. *Centinel.*

The Legislature of *Missisippi* have fixed the *legal* rate of interest at 8 per cent. per annum, Persons who lend money, however, may recover 10 per cent. If the borrower contracts to pay it.

NEW-YORK, Aug. 20.—*Singular.*—Married at his residence in Baltimore county, on Wednesday evening, July 31, Mr. Joseph James, to Miss Juliet Yearly; and on Sunday night following said James died. Now the singularity of the case does not consist so much in Mr. James's sudden death as in the fact of his leaving a widow no more than *thirteen* full years old.

FOREIGN SUMMARY.

Accounts have been received from Spain, as late as July 12th. The political state of Spain is represented as very disturbed. There are great apprehensions of a Civil war. The friends of an unlimited Monarchy and a privileged clergy, have collected a large number of troops, and are endeavouring to effect a revolution. The constitutionalists and the King at their head, are opposed to this measure, and it is thought will be obliged to oppose force.

PARIS, July 3.

A letter from a merchant of Rens (Catalonia) addressed to a French merchant, which arrived yesterday, states that the Province of Tarragonia was entirely cleared of the insurrectionary bands which infested it Battalions of mountain Chasseurs were organized to march against the remains of the army of the Faith, which had taken refuge under the orders of the Trappist, in the mountains of Catalonia and Navarre. The inhabitants of the country, like those of the towns, display much ardor in combatting these bands consisting of robbers, smuglers, thieves and vagabonds.

The New-York papers mention that news is received by a vessel which left Curracoa on the 1st inst. that Gen. Bolivar entered *Callao* on the 20th *July last*, with 20,000 men, and that he lost 7000 in the engagement, but succeeded in taking the place. The Spaniards lost 12,000 men, among whom was the commander in chief. There is evidently some mistake as to the date or place in this information.—*Dai. Adv.*

Our latest news from England is by the ship *South Boston*, which arrived at this port on Wednesday evening in 36 days from Liverpool. London papers to the 12th of July are received.—They contain no news of importance.

Accounts received in London from Trieste to the 13th June state, that despatches had been received from Sir T. Maitland, from the Ionian Isles, containing information of a battle between the Turks and Suliots, which lasted three days, in which the former were defeated with the loss of 600 men taken—among them 50 eminent Turks, whose ransom was fixed at 500 purses.

The Liverpool Mercury of July 12th says, that letters from Odessa positively affirm that Russia has retracted her demand that Wallachia and Moldavia should be entirely vacated, in consequence of a representation made by the divan, that if all the Ottoman troops were withdrawn, new insurrections would break out in those principalities.

A gentleman who arrived yesterday in the barque Garland from St. Petersburg, which he left June 28, informs that it was the general opinion that there was not the most remote prospect of war between Russia and the Turks. Most of the Imperial Guards had arrived near there, and many of the officers were already in the city. *Dai. Adv.*

Meteorological Variation.—On the 26 July there was a frost so severe in Quebec as to freeze potato leaves; and on the 31st of the same month the thermometer indicated the heat at 98 degrees.

It was lately stated in the Franklin Gazette, and also in a Providence paper that the "New-England Tale" a work of imagination lately published in New-York, was written by Mrs. Sedgwick of New-York. A friend of the real author of the work has since stated, in the Boston Daily Advertiser, that Miss Sedgwick *is not* the author. The National Advocate, of Aug. 13 says also, "We are requested to state that Mrs. Sedgwick *is not* the author of the New-England Tale, as stated in the Franklin Gaz.

Literary Intelligence.—Messrs, Cummings and Hilliard, of Boston, have in preparation, and propose shortly to publish, a new and improved edition of "Collectanea Græca Majora & Minora," edited by the Professor of the Greek Language in Harvard College, and stereotyped from beautiful Greek type cut for the purpose. They have also in press a second edition of Worcester's Universal Gazetteer, 2 vols. very much enlarged and improved; it is expected to be far more comple than any now in print. *N. Y. Statesman.*

We learn that a series of novels, founded on events which happened at the first settlement of Massachusetts and New-Hampshire, is in preparation for the press. The public may expect the first, entitled "The Hermyte of Kaskoe," to appear in a short time. The manner in which the proprietor became possessed of them, is disclosed in the introduction, from which we learn that they were written in "olden time." He has modernized the orthography, excepting in the epistolary correspondence, and in a few other instances. The orthography of the title is also retained.—*Philadelphia Union.*

☞ Those of our subscribers who wish to have their files of the Register bound, can have it done, by leaving them at this office, for *seventy five cents* the volume. New subscribers can be furnished with the first volume of the paper, neatly bound and lettered, for *two dollars and fifty cents.*

ORDINATIONS.

WILLIAM JARVIS, and JOHN M. GARFIELD, A. B. have been admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Brownell,; the first, at Norwalk, on Wednesday, the 7th inst. and the latter at Hamden, on Sunday last.—*Pilot.*

MARRIED.

In this city, Mr. Elisha F. Morse jr. to Miss Eliza R. Jenkins.—Mr. Joseph R. Warren to Miss Elizabeth Crease.—Mr. William Masters to Miss Hannah Chase.

In Brookline Capt. Drury Fairbanks, of this city, to Miss Lucy Robinson.

In Danvers, Capt. John Gardiner, jr. of ship Ceres, to Miss Maria Endicott.

At Morristown, N. J. Rev. Charles D. W. Tappan, of Kingston, N. Y. to Miss Mary S. Carle.

At Valparaiso, April 28th, 1822, on board the U. S. Frigate Constellation, by the Rev. Nathan'l Andrews, Alexander Hosack, of the U. S. navy, to Miss Frances Dwyer, both of New-York.

At Portsmouth, Mr. Andrew Hem, to Miss Elizabeth Stevens; Simon P. Foster, to Miss Abigail Akerman.

DIED.

In this city, on Sunday, Mr. Wm. Todd, aged 75.

Widow Lydia King, aged 77.

Mrs. Rachel Hayden, wife of Selim Hayden.

On Tuesday last, widow Lydia Hunt, aged 69.

In Louisville, Ken. Mrs. Stackpole, wife of Wm. Stackpole, Esq. formerly of this city.

In Matanzas, Mr. Worham Priest, of Boston.

At Gibralter, Capt. Thomas Perkins Doubleday, master of brig Cuba, of this port.

In London, June 30, of a short and violent attack of croup, Julia, daughter of R. Rush, Esq. the American Minister.

In Brookline, David Hyslop, Esq. aged 67

In Augusta, Geo. Mr. James Adams, a native of Boston, killed by falling from a window.

In Leicester, 8th inst. Widow Mary Sargent, aged 95.

In Cincinnati, Ohio, on the 30th July, Mr. William P. Downes, aged 29 years, brother to Capt. Downes, of the U. S. Navy.

On Grand Bank, of sea sickness, Mr. William Boden, of Beverly, aged 20.

Drowned in Gilmantown, N. H. 10th instant, while in the act of bathing, Mr. Nathaniel G. Folsom, aged 22 years, a young man of promising talents.

At Portsmouth, Mr. Paul Wiggin of Lee, æt about 70

At Bangor, widow Susannah Baldwin, formerly of Cavendish, Vt. aged 49.

At North-Yarmouth, Mr. George Pierce, Master of Casco Lodge.

At Bristol, R. I. on Tuesday morning, Charles De Wolf, Esq. aged 78 years.

At Providence, Capt. Joshua Lindley, aged 77.

On his way from Boston to New-York, Mr. J. P. Oldfield.

At Newburyport, Mr. Moses Hoyt, aged 79.

On the 20th ult. near Jacksonborough, Geo. Dr. Samuel B. Green, a native of Worcester, Mass. in the 26th year of his age. He fell a victim to the highest grade of yellow fever, partially produced by a laborious and incessant practice.

In Reading, Mrs. Lydia Eaton, wife of Mr. Nathaniel Eaton, aged 61.

In Monson, Thomas Bartlett, son of Jos. Hall, jr. aged 4 years.

In North Brookfield, 1st inst. Mr. Charles A. Knowlton, aged 75.

OBITUARY.

Died in Taunton, very suddenly, Miss Augusta Thomas, of Worcester, aged 19, daughter of the late Mr. Isaiah Thomas, jr. of this town.

We cannot conceal our feelings on this sudden and premature bereavement. It is another admonition of the uncertainty of life, and the frailty of our fairest hopes. In this death we are called to mourn the loss of a tender female, cut down in the blossom of life, when the sensibilities of the heart are most lively and delicate, and endeared to relatives and friends by every sacred tie. Though her life was short, and only marked by the amiable qualities of youthful innocence, yet it was not without its influence on society. Our attention is often drawn to some laboured encomium, on those, the recollections of whose private character should cease with their existence; but who have rendered themselves conspicuous by pecuniary advantages or mercenary conduct. And too often do we pass over the lives of those whose influence on society has been imperceptible, but salutary—whose character and example have reflected to all around them their own pure and ingenuous dispositions. There are none, I trust, who will dispute the efficacy of female excellence in softening the passions and forming the character of those who are destined for the more active occupations of life, and on whom depend the happiness and good order of society. And this influence is not wholly confined to the mother. Those who have enjoyed the intercourse of a refined female society, and who have been blessed with the friendly offices of a sister, are aware that the virtues of the sex are not confined to age or place—they may be found at the parental fireside, or diffusing themselves abroad in friendly circles.

One of our chief objects in making these remarks is to console the hearts of the bereaved friends of the deceased, with an expression of our sympathy.—Her sudden dissolution must be sensibly felt and deplored by all her acquaintance. For her relations, there is nothing but religion to assuage their grief. It is a saddening reflection that we must bury in the grave a fond child, or an affectionate sister—that we shall no longer look upon her cheerful and lively countenance, or listen to her friendly voice. Even those who feel no other tie but friendship must mourn over the death of this young and interesting female. In her were combined every quality calculated to please—her extraordinary natural embellishments, and sweetness of temper—her communicative and affable disposition—united with a refined education—shed upon her a lustre that still pervades and warms our hearts, tho' her form has vanished from our sight.—Could the prayers or tears of her friends have been of any avail—she had lived; but no;—her course was run. Heaven had prepared for her another mansion; and while we in anguish mourn her loss, her soul, fled from its earthly tenement, we trust is reaping the full fruition of unceasing bliss. [*Communicated.*

Early Education.

CUMMINGS & HILLIARD, have for sale, "Hints for the improvement of Early Education and Nursery Discipline." A favourable notice of this work is given in the Christian Register for Jan. 13, 1822, page 90. It is an English work, and is highly eulogized by the Editor of the National Gazette. Price 50 cts in boards.

Aug. 23.

New Catechism.

A New Catechism, compiled by the Ministers of the Worcester Association, is just published by *Cummings & Hilliard.* It consists of three parts. Part *first* contains the elements of religion and morality; designed for children. Part second, consisting of questions and answers, chiefly historical on the Old Testament. Part third, consisting of similar questions and answers on the New Testament, designed for children and young persons. Aug. 23.

POETRY.

From the Morning Chronicle.

LINES

WRITTEN ON A SACRAMENTAL SABBATH.

COME, holy Father, come and bless
This manna in the wilderness;
Alas! the world is nothing more.
Fainting with toil and wearied sore,
We journey on from day to day;
Perplexed and tempted every way.
O! Father give this little band,
A prospect of thy heavenly land.
O! may we feel our strength increased,
By the great master of the feast,
Who, when his humble children pray,
Vouchsafes his presence every day.
And when we take with faltering breath,
The hallowed emblems of his death,
May all our throbbing hearts declare,
We feel his resurrection there.
Come Lord of glory and of light,
Burst in full vision on our sight;
Let faith behold thy glory swell,
Victorious over death and hell;
While angels from the starry dome,
Exulting, shout the conqueror home.
How loud the song celestial pours!
Open ye everlasting doors,
And let the king of glory in,
Victorious over death and sin!
Seraphs, a mortal fain would join,
In strains so rapturous and divine.
And did'st thou, holy Jesus, bleed,
And was, O, was that bloody deed
Done, as thy dear disciples tell,
To rescue this poor soul from hell?
And did'st thou rise in glory bright,
In all the majesty of light,
My soul from Satan's chains to free,
And open this same door to me?
Father of light, I can no more—
In humble silence *I adore*.

Baltimore, July 8th, 1822.

HEAVEN.

This world's not all a fleeting show,
For man's illusion given!
He that hath sooth'd a widow's wo,
Or wip'd an orphan's tear, doth know
There's something here of heaven.

And he that walks life's thorny way
With feelings calm and even,
Whose path is light from day to day
By virtue's bright and steady ray,
Hath something felt of heaven.

He that the christian's course hath run,
And all his foes forgiven,
Who measures out life's little span
In love to God and love to man,
On earth has tasted heaven.

HOLY DYING.

Calm is the parting hour,
When death with sovereign power
Throws o'er the righteous soul his heavy chain;
Nor doubt, nor dread attend,
While round him lov'd ones bend;
But peace celestial mocks the body's pain.

He sees the links of earth
Part; and his final birth
To perfect holiness, with raptur'd eye;
Behind, a vale of tears,
In cloud and shade appears;
Before the Heaven-bright fields of promise lie.

His friends hang round and weep,
While, like an infant's sleep,
The chilling lethargy of death steals on;
And o'er his eyes the glaze
Falls, and the spirit's blaze
Flashes for once, and all of earth is done.

How silent, like the breath
Of morning, was the death!
No agony, nor torturing thought was there:
And what a holy smile
Plays round the lips the while,
And how, like Heaven's own arch, that brow is fair.

O! may my footsteps tread
This path by virtue led,
And God's own day-star, till I sink in dust;
And when I lay me down
To sleep, O! may the crown
Shine on my eye, that circles round the just.

"Where the heart has laid down what it loved most, it is desirous of laying itself down. No sculptured marble, no enduring monument, no honourable inscription, no ever-burning taper that would drive away the darkness of death, can soften our sense of the reality of mortality, and hallow to our feelings the ground which is to cover us, like the consciousness that we shall sleep, dust to dust, with the objects of of our affections."

MISCELLANY,

From the Christian Observer.

THE REVEREND J. W. FLETCHER.

His *courage* and *intrepidity* were remarkable. There is an anecdote related by his biographers on this subject, so striking, that I cannot resist the temptation of presenting it to your readers. Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The General, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done, and as a proof, exhibited the draft under De Gons' own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then after some remarks, putting it into his pocket, said,—"It strikes me young man, that you have possessed yourself of this note by some indirect method; and in honesty I cannot return it, but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher with perfect calmness, "is secure in the protection of an Almighty power; nor will he suffer it to be the forfeit of my integrity and of your rashness."

This firmness drew from the nephew the observation, that his uncle De Gons, though an old soldier, was more afraid of death than his brother.—"Afraid of death!" rejoined Mr. Fletcher; "do you think I have been twenty-five years the Minister of the Lord of Life, to be afraid of death now? No, sir, it is for *you* to fear death. *You* are a gamester and a cheat, yet you call yourself a gentleman! You are the seducer of female innocence, and still you say you are a gentleman! You are a duellist, and for this you style yourself a man of honour! Look there, sir: the broad eye of heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell." The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other.

The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated. It deserves to be put into the hands of every self styled "man of honour," to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a christian soldier as the humble Vicar of Madeley!

From the New (London) Monthly Magazine.

FEMALE LITERATURE OF THE AGE.

There is no more delightful peculiarity in the literature of the present age than the worth and brilliancy of its female genius. The full developement of the intellect and imagination of women is the triumph of modern times. Their influence on literature was scarcely felt even in the stateliest of the classical ages. The contracted nature of their education—the tyrranical demeanour of the sterner sex towards them—and the yet more inflexible tyranny of custom, crushed the blossoms of their genius before they were half unfolded, or prevented them from diffusing their sweets beyond the limited circle of domestic life. Sometimes, indeed, the female mind broke through the unnatural restraints opposed to its progress, but it too often lost in the exertion its freshest and most delicate charm. The Sapphos and the Aspasias of antiquity cast aside at once the fetters of custom and the bonds of virtue. Even these instances of female celebrity, so attended with cause of sorrow and of pity, are rare. Hence the imaginative works of Greece and Rome, exquisite and eternal as they are, have an aspect stern and appalling, and want that delicacy and tender grace which the intermingling of female taste alone can give. Their poetry is enriched with few of those sweet fancies and delicious conceits which peculiarly belong to the female mind, or are excited in the society of intellectual and sensitive women.—The gentle influences of feminine genius now shed over the whole literature of our country a delicate and tender bloom. The works of the female authors of the present age are objects of no common interest—not only for their separate beauties, but for the new and lovely lights which they have cast over the whole region of imagination, and the nooks of graceful loveliness which they have been first enabled to illumine.

From the Montreal Herald.

There has been recently translated into English, a Turkish account of Wars with Russia, by Resmi Achmed Effendi an officer of high standing and great influence at the Court of Constantinople. The history assigns eight reasons for the bad success of the Turkish arms against Russia; of which the last is, that "*the troops marched out to War, when Saturn and Mars were in conjunction.*"

So firmly did the Turkish divan believe in Astrology, that they attributed the old Prussian Frederick's tide of good fortune, to the help of that science. Accordingly the Sultan Mustapha sent Resmi Achmed to Berlin, and furnished him with private instructions, to use all his eloquence to induce the king of Prussia to cede three of his most skilful astrologers to the Sultan. This sapient message was faithfully delivered by him to Frederick; and he was informed thro' the medium of his interpreter, that a definite answer would soon be given to his request. At the subsequent audience, Frederick led the Turk to a window, which gave a view of the great square, then filled with soldiery. At the same time that he pointed out his troops to the ambassador, he told him, that his three advisers in war and peace, were Experience, Discipline, and Economy; these, and these alone, he concluded, are my three chief astrologers; I have no others; and this is the secret, which I beg you to impart to your good friend the Sultan Mustapha.

DISTRESS IN IRELAND.

A clergyman from Galway, Ireland, remarks—"I had been labouring in public and in private to preach patience. It was not necessary. No reproach was uttered—no angry feeling was evinced—but families clung together with closer affection, as if in the certain knowledge of being soon separated forever. But the slow and horrible death by famine! At first the hunger was raging—it then gave place in some to successive faintings and depression—in others to violent fever—some struggled long—others sank at once;—but the wasted forms of the poor creatures—the glazed eye—the hollow and sunk cheek!!—I have seen in the exercise of my duties, father and son dying by each other's side—and the infant yet living, hanging upon the breast of its departed mother. God have mercy upon us, and stop this dreadful calamity."

GUNPOWDER AND BRANDY.

An office in the government of Satan, being once upon a time vacant, "*the prince of the power of the air,*" convened a council when it was proposed, that on the trial of the skill and abilities of the two demons, he who caused the most misery on earth and brought the greatest number of mortals to the regions of despair, should fill the vacant office and be first in authority.

One went in shape of *gunpowder*, the other that of *brandy, rum, gin, &c.* the former was an open enemy and roared with a terible noise. This made the folks to be afraid, and put them on their guard. But the other passed as a *friend* and a *physician*, pretended to make them strong and healthy, was at all their merry makings, frolicks, and entertainments. By these means he caused them to be off their guard; and at length to become his most willing servents, and that too, "for the wages of death." Under the "notion of helping digestion, comforting the spirits, and cheering the heart, he produced the direct contrary effects. And having insensibly thrown great numbers into a fatal decay, he was found to people hell and the grave so fast, as to *merit* the office in preference to him who went among the people in the shape of gunpowder.

EARLY BIGOTRY.

When Lord Strangford congratulated the son of the Prince Regent of Portugal upon his safety, after having got on board the British fleet, the child instantly replied, "My Lord, there was no doubt about my safety. I am a Catholic, but your lordship is a heretic, and can, therefore, never be saved."

ANECDOTE.

From Southey's life of Wesley.

"A party of men were amusing themselves one day at an ale-house in Rotheram, by mimicking the Methodists. It was disputed who succeeded best—and this led to a wager. There were four performers, and the rest of the company were to decide after a fair specimen from each. A Bible was produced, and three of the rivals, each in turn, mounted the table, and held forth in a style of irreverent buffoonery, wherein the Scriptures were not spared. John Thrope who was the last exhibiter, got on the table in high spirits, exclaiming, I shall beat you all! He opened the book for a text, and his eyes rested upon these words, "Except ye repent, ye shall all likewise perish." These words at such a place, struck him to the heart. He became serious—he preached in earnest—and he affirmed afterwards, that his own hair stood erect at the feelings which then came upon him, and at the awful denunciations which he uttered. His companions heard him with the deepest silence. When he came down, not a word was said concerning the wager. He left the room immediately without speaking to any one—went home in a state of great agitation, and resigned himself to the impulse which had thus strangely been produced. In consequence, he joined the Methodists, and became an itinerant preacher—but he would often say when he related this story that if ever he preached by the assistance of the Spirit of God, it was at that time."

A poor Arabian of the desert, ignorant as most of the Arabians are, was one day asked, how he came to be assured there was a God? "In the same way," replied he, "that I am able to tell, by the print impressed on the sand, whether it was a man or beast, which passed that way."—*D'Arvieux's Travels in Arabia.*

A German Priest walking in procession at the head of his parishioners, over their cultivated fields, in order to procure a blessing on their future crops, when he came to those of unpromising appearance would pass on, saying "here prayers and singing will avail nothing; this must have manure.

Six Pence—I remember some years ago to have buried a corpse. In the extremity of the audience that surrounded me, I discerned a female, wrinkled with age and bending with weakness; one hand held a motherless grandchild, the other wiped away her tears with the corner of a woollen apron. "Have you lost a friend?" She heaved a melancholy sigh—"the Lord bless her memory."—I soon found the deceased had allowed her for several years six pence a week! O my God! it is possible that the appropriation of a sum so inconsiderable, may cause a widow's heart to sing for joy, and save the child of the needy! Who would waste a six pence, who would indulge themselves in extravagance, who would not deny themselves, to be able to secure the blessing of them that are ready to perish!

Jay's Life of Winter.

Agricultural.

The following remarks on digging and preserving potatoes are from the "New-England Farmer," an Agricultural paper lately established in Boston, which from the able manner in which it is conducted, promises to be of much practical utility to the farming interest.

POTATOES

Should be dug and housed as soon as they are ripe, and before the vines are entirely dead. In this state they generally adhere to and may be pulled out of the ground with them; but if they remain in the ground until the vines are quite dead they separate from the vines, and the expense of digging them will be greatly increased. A sort of an hoe, with prongs or claws like a fork, and fixed at the end of an handle like a common hoe, and which may be had at the Agricultural Establishment of Lincoln Fearing, & Co. No. 20, Merchant's Row, near the old Market, Boston, is said to be very useful, and much superior to the common hoe for digging potatoes, as well as for various other purposes.

It is said that a very good kind of fodder for horned cattle may be made of potatoe tops, by spreading and drying them on grass ground in the vicinity of the potatoe field. We are told that in the Southern states, they reap about two thirds the length of the potatoe tops, and dry them on mowing land in the usual way of hay-making. Several tons may thus, sometimes, be collected from an acre, and no damage be done to the potatoes, if the tops are not gathered till the potatoes are ripe.

The following method of preserving potatoes was communicated by Mr. Millington (England) to the Society for Bettering the Condition of the Poor:—

I caused, (says this gentleman) three pounds and a half of potatoes to be peeled and rasped; then put in a coarse cloth, between two boards, and pressed them into a dry cake, hardly so thick as a thin cheese. They were then placed on a shelf to dry. There was about a quart of juice expressed from the potatoes. To this was added about a like quantity of water, and in about an hour it deposited more than sixty grains of white starch or flour, fit to make pastry. A cake of this was prepared and sent to the Society. In bulk it occupied only a sixth of the compass of the potatoes; in weight it had lost about two-thirds by the process; but the cake, when dressed with steam or otherwise, will produce nearly the same quantity of food as three pounds and a half of potatoes, properly dressed for the table would do. Some potatoes, quite frozen, have been prepared this way, and the cake was perfectly sweet; whereas some of the same parcel that were left, and not pressed, were spoiled in a few days.

Shy characters, who from natural timidity are reserved in general society, open themselves with peculiar warmth and frankness to a few select friends, or an individual of whom they think kindly. A distant manner is not always, as suspected, the result of a cold heart, or a dull head; nor is gaiety necessarily connected with feeling. High animal spirits, though they often evaporate in mere talk, yet by their warmth and quickness of motion, obtain the credit of strong sensibility; a sensibility, however, of which the heart is not always the fountain. While in the timid, that silence which is construed into pride, indifference or want of capacity, is often the effects of keen feelings. Friendship is the genial climate in which such hearts disclose themselves; they flourish in the shade, and kindness alone makes them expand.

NOTICE.—The Annual Meeting of the "*Society for the promotion of Theological Education in Cambridge University*" will be holden in Boston, in the Hall of the Medical College, Mason-street, on TUESDAY, Aug. 27th, at 12 o' clock.

The Society will attend religious services at the Church in Federal-street, on the Evening of the Lord's Day, immediately preceding Commencement, being the Evening of August 25th.—The Annual Discourse will be preached by the Rev. John Pierce of Brookline. The services will commence at 7 o' clock.

F. PARKMAN. *Rec. Sec.*

Aug. 16.

JUST published by Oliver Everett, No. 5. Court St. Boston, "A Discourse delivered before the African Society in Boston, 15th of July, 1822, on the aniversary celebration of the *Abolition* of the slave trade, By Rev. Thaddeus Mason Harris, D. D.

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